



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

and duplication, really makes a more useful work. In each book references forward and back, whenever sections appear out of their original order, enable the student to follow the consecutive text of any Gospel. Convenience in usage indeed is attained in a notable degree in both books. A great merit of both also is the presentation on a single page of all parallel material, from every part of every Gospel in question. This is an indispensable feature, the lack of which in the English Huck is that book's chief defect as a working manual for students.

Dr. Sharman's synoptic parallels to the Fourth Gospel are generously inclusive, possibly too much so, but it is a very great convenience to have all possible connecting links thus brought together. In the book by Burton and Goodspeed one is puzzled by the Fourth Gospel reference in the caption of a section from Luke, chap. 24, "The Appearance in Jerusalem, *Thomas Being Absent*." This is undoubtedly a slip rather than an isolated suggestion that after all the Johannine account is historic and normative. On the same page (267) footnote 3 is marked 2. On page 263, note 5, *authorites* has lost a letter.

Professors Burton and Goodspeed have given us a book for the hand and the classroom, Professor Sharman one for the desk and the seminar table. For both, New Testament students will be grateful; by both, New Testament study will profit.

CLAYTON R. BOWEN

MEADVILLE THEOLOGICAL SCHOOL
MEADVILLE, PA.

A NEW VOLUME ON PAULINE THEOLOGY

The latest treatise on the Pauline theology¹ is one important result of a very potent cause, the publication in 1913 of W. Bousset's *Kyrios Christos*. The excellence of Bousset's book is recognized universally, but a new tribute to its power is offered by this latest work, which has adopted Bousset's conclusions almost as a whole.

Even a cursory comparison of the two volumes will show the justice of this statement. The essential foundation of Paulinism lies in a contrast of "spirit" with "flesh," the latter being interpreted in Hellenistic categories (Morgan, pp. 16-21; Bousset, pp. 130-34). Paul's doctrine of the spirit is largely an inheritance from earlier Christianity, but he differed from his predecessors in three important regards (pp. 22-24;

¹ *The Religion and Theology of Paul*. By W. Morgan. Edinburgh: T. & T. Clark, 1917. xii+272 pages. 4s. 6d.

Bousset, pp. 128 f.). Most important is the equation "Christ= Spirit" (p. 24; Bousset, p. 126). The *κύριος* title for Christ is a cult title, contrasting Jesus with the "lords" of pagan cults. It was unknown to Palestinian Christianity, and the form *mar* originated in an Aramaic-speaking group of Antioch (pp. 46-51; Bousset, pp. 108-21). The "two Adam" doctrine proves Paul's supernatural conception of Christ (pp. 54-56; Bousset, pp. 158-60). Hence a new meaning was given "Son of God" (pp. 56-58; Bousset, pp. 181-83), which, however, fell short of full deity (pp. 52 f.; Bousset, p. 185). Paul's terminology was derived from Hellenistic gnosis and approaches Philo's Logos doctrine (pp. 61-63; Bousset, pp. 174-77), but Paul introduced certain important modifications of his own (pp. 63 f.; Bousset, pp. 177-80). The incarnation was the simple assumption of a fleshly body, to break the power of "sin-in-the-flesh" (pp. 65-67; Bousset, p. 183). Paul viewed the death of Christ under a threefold aspect: forensic, as freeing from the Law, and as destroying the "body of sin" (pp. 100-102; Bousset, pp. 160-62). And so on.

This following of Bousset, however, is distinctly not that of a copyist. Dr. Morgan has been convinced of the justice of almost all of Bousset's conclusions, but he has made those conclusions thoroughly his own. His method of presentation is independent of Bousset's, his choice of illustrative texts is usually different, and his treatment is on the whole more convincing. Indeed, most readers will think that he has followed Bousset to improve on him. Dr. Morgan's independence is exhibited particularly in his second "Part" (pp. 113-270), in which the conclusions are elaborated according to the more conventional divisions of Paulinism. This elaboration is always faithful to the premises, but it advances far beyond them; compare especially the important chapter on "Ethics" (pp. 178-97).

The most thorough departure appears in the treatment of the Sacraments (pp. 203-27). Dr. Morgan protests against assigning *ex opere operato* conceptions to Paul, for the apostle's outlook left no room for such conceptions. To be saved by faith and to be saved by a rite are antinomies. To be nourished by faith and to be nourished by a rite are likewise antinomies. And there can be no doubt as to Paul's choice of antinomies, for his attitude toward faith is fundamental.

This argument is not very convincing. The appeal to the necessity of unified thinking is always hazardous in historical reconstruction, particularly in the domain of religion. And it is most hazardous in the case of a man like Paul, who stood midway between two thought-

worlds. Dr. Morgan realizes this partly when he writes (p. 212), "He [Paul] has not fully grasped the distinction between symbol and efficient cause, or its far-reaching importance."

This phrase, "has not fully grasped the distinction," is the key to much more than the obscurities in Pauline sacramentalism. It is the key to very much in Paulinism, and Bousset's chief failure lies in ignoring this and in insisting on too close a unity in Paul's thinking. There is not "a" Pauline theology. There are at least two, one based on Jewish categories and the other on Hellenistic. Older expositors endeavored to force everything into a scheme deducible from Pharisaism, but Bousset has run into the opposite error of ignoring the extent of genuinely Jewish thinking in Paul. The result is a distorted picture, which makes too absolute a cleavage between the various stages in the earliest Christian development. Bousset's presentation is wonderfully clear and attractive, with its sharply defined strata, but this very sharpness of definition is untrue to the nature of theological development.

BURTON SCOTT EASTON

WESTERN THEOLOGICAL SEMINARY
CHICAGO, ILL.

A THEOLOGY FOR THE SOCIAL GOSPEL

Like a breath of fresh air from the living world the message of Professor Rauschenbusch's book sweeps through the musty halls of the conventional theological edifice.¹ Its virility and originality eloquently testify to the great loss which Christian thinking has suffered in the recent death of the author. It compels attention to phases of life and experience which, although of primary importance today, found little or no place in the traditional expositions of Christian convictions. It cannot fail to stimulate everyone to profitable thinking. As Professor Rauschenbusch himself said, "This book had to be written sometime." The host of Christian ministers who are beginning to feel the importance of the social point of view will be grateful that the pioneer interpretation of the social gospel was undertaken by one who embodied so pre-eminently in his life the spirit of that gospel.

The social gospel represents a moral passion for the welfare of men rather than a supreme concern for one's individual salvation. The fundamental ideas underlying our inherited theology are mainly those

¹ *A Theology for the Social Gospel*. By Walter Rauschenbusch. New York: Macmillan, 1917. 279 pages. \$1.50.